

M1503
Sunday, December 22, 1968
Land
Lunch

Mr. Nyland: I think all of you have made a really very valiant attempt of coming here last night and sleeping—and for today. I think you should not repeat it as long as it is more or less winter. I think once is enough; and wait ‘till spring and when it will be a little bit easier, and I think then you should very definitely continue of course sleeping here and having, if possible, two days if you could make that every once in a while: Friday night coming up, being here Saturday and Sunday.

Again, it is necessary to organize for it; and if you want to do it you can, if there is not enough enthusiasm don’t force it. I believe that this kind of undertaking has to grow by itself, and as I said the other night, it will only start to become alive dependent on how much life you ‘put’ in it. And the way you can put life into this is only when you put life in yourself—or, when you make life that is in you apparent. And when I said this morning try to live ‘emotionally,’ I really mean by that that one’s posture and gestures; and not the talk but the way one is as a Being, presented by means of one’s personality, can be forced to come only from your emotions, and then your body will take on that what is a manifestation belonging to the emotion.

It has to be an emotion. It is not just ordinary feeling. There has to be a quality of a sense for wishing to grow, or that you understand that this whole affair is based on the idea that you want to do something with yourself and that that, still, is the reason why you come. So when it is a question then of wanting to do things, it comes from your emotional state; because that emotional state is interested in your growth further—or away, or free—from that what exists on Earth, but the reason why it has to be expressed in your physical appearance is only because the feeling as it is now, and out of which your emotions can grow, is so closely linked up with your body that there is at the present time so little possibility of having it separate; and that therefore if you want to use your feelings and emotions, you are dependent on what you do with your body.

So the whole thing comes down to when you want to work physically, that in this physical

attempt you are ‘all there.’ That is, there is something ... maybe your mind for the time being can be present to the intentional joining of your feeling with your body, and not leave it just to an automatic form of behavior. And that is really the difference. The appearance will be the same to the outside, but that what is inside and what determines for you to be what you wish to be, is intentionally joining this feeling with whatever the expression is in a physical sense.

I think you might remember that when you walk; not when you do very difficult things; not when you try to do it when you are chopping wood and so forth. When you walk you have a chance of that kind of, first separation and then control in combining—if you know now what I mean by that. It is an intentional wish on the part of yourself to act with your physical body as a manifestation into which you introduce the wish to be alive and that comes then at that moment from your mind, and the expression dissolves your mind entirely and then is joined in that kind of unity so that there is a result of a completeness of oneself.

The completeness will give you a taste, and it functions then as a thermometer for the level of your Being. It’s obvious that it cannot happen too often, and if you make attempts in an ordinary sense you will miss the boat. Because it is not that ordinary kind of concentration with which you are familiar in ordinary life. It is really quite a different thing. It first has to start with an openness of yourself in which practically everything that you have does not exist.

Many times when one wants to do these kind of exercises, you have to start with a relaxation process. And of course when you are working physically, there is not too much time. In that way you should take that time off and try, as you stand, to relax. You can do that after some attempts that you make ... you become more familiar with what is intended. And when you are in a totally relaxed state, and it may take you some time... And as you remember, when you stand and you consider that like a liquid flowing down towards your feet, there is a moment in which one can make a decision: either you want to continue with this and you want to extract from it what is possible, or you will have to say this is enough for the time being. Both decisions are right, but the first one includes something else; it includes—when you are emptying yourself, when you are trying to reduce your thoughts and your feelings to a minimum and when you are trying to relax your muscles so that the body just stands there—there is a possibility that something could enter from the top of your head and can flow then, following the level of Draining, filling you up so that what is empty above the level of Draining will be filled with a certain substance.

You can try this once this afternoon; particularly when you have a shovel you stand still, you stop all digging, you 'lean' on it, as it were, with your two hands. You Drain, and as you then have Drained to about the middle of your body, you can start the other in motion ... and you close your eyes and then you try to see how open you can be to those influences. I call them influences of 'life,' influences of real 'Being,' a real intention to know that you are alive and that of course you are here for *that* purpose: To remember it. It may not last very long and it may be difficult and it will go over quite easily into ordinary thoughts, but there is a chance that something can take place and that some kind of material of a different nature can enter.

After you've finished with that—or rather, when you think that it is enough or that you know you cannot do more—simply open your eyes... [aside: Who is making that noise. Is that the fire?] ...open your eyes again and immediately start ordinary life. Don't dwell on it and don't think about it, don't enter slowly into ordinary life. Just, you might say, that experience you 'cut,' you chop it off and then you go. If you don't do that, you're liable to dissipate a great deal of the material that might have been given.

You notice that in talking I emphasize more and more the serious attitude one should have towards one's Work. And it is quite useless to be flippant about Work. It is much better if you don't ... don't try, don't make an attempt, don't be stupid in trying to do it at times when it is utterly impossible. You have no right to use, even, that kind of material for the purpose of further growth, unless you are sure that it is going to be used in a correct way. So when you want to try this, only once this afternoon—it's enough. If it doesn't work, then forget about it.

What I said about emotions and feeling to be expressed, that can be remembered several times during the day. The more you will do this the more you will be alive, and the more you will then be able to retain the memory of a day like this as an experience. That is really the reason of sleeping here; so that you have something to attach it to and that when you are back in your profession—or wherever you live and during that the day you are taken up by what you have to do—every once in a while try to bring back in your memory something that was of value now, and when it is of value now it can be of value as memory, although it may not be the same thing as the actual experience.

So tomorrow we have Group II, and then Christmas eve and then Christmas day, as you know. Seattle—some people go, so we will go. We'll be back in San Francisco Monday for the Group. I will be working tomorrow morning, Tuesday morning, and Wednesday morning—as

you know now by this time, 'till two o'clock. I have a variety of things that I ought to finish and I hope I can finish it, so don't bother me during that time. If you want to phone and someone is down in the office, you can make an appointment. For instance, I can see you this afternoon or tomorrow, it's all right—that part. There will be Work, I'm sure, on Monday and also on Tuesday at the office or downstairs. I said when I left—or when I got up this morning—"I'm here for you," and you must know that I mean it. And if there is anyone who I have promised or who wants to see me this afternoon, the afternoon is not going to be too long anymore so please come—unless you want to postpone it 'till tomorrow or the day after.

According to plan, we leave about three-thirty?

Someone: That's a solution.

Mr. Nyland: I think that's right, because we have traffic probably. So that means cleaning up. Three o'clock. There's a lot to clean [chuckle], maybe in the meantime you already can clean.

So that gives us what? Not much time. Two hours. After I leave, please sit quiet for a moment. It's not that I want you to be holy. I want you to be sincere. Because that is the only way by which your life can have any kind of a value. If you're not sincere, it just disappears—how you were during this lifetime as a conversion machine to keep the things in the universe going—but when you are sincere there is a possibility that something in you, besides that, can start to exist, and that together with that sincerity you will think of ways and means of how to feed it. If you contemplate on that—that is, if you really try to get rid of thoughts about other people, try to concentrate on that what you are; that is, as if you look inside in yourself, as if you would wish to discover what is really the truth for yourself—then after two or three minutes then go and do what you have to do.

Do not immediately, mechanically go—simply because you're finished and have to wash, you have to go... Break your habit time and time again. Your mechanicality kills you, it puts you to sleep completely. But if there is something in you that says, "No, not now, not this mechanical; now I stop, now I intentionally go ahead, now I wish," it's different and your day changes because you talk to yourself from a different kind of a level, and whenever you then talk you bring that level up and it becomes apparent.

So I'll see you all tomorrow if I don't see you today—and I probably will. But I won't walk home, will I.

End of tape